

A True Sach. 76/2

ANSWER;

OR,

REMARKS,

UPON

Dr. Sacheverell's

SPEECH,

MARCH 7th, 1710.

BEING

A Modest and Reasonable Comparifon, betwixt his Sermon at *St. Pauls* and that at *Westminster*.

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*A true Answer, (or Remarks)  
upon Dr. Sacheverell's Speech,  
March, 7th, 1710, &c.*

**H**AD not the undoubted Proof of undeniable Instances convinc'd me of a Truth. I should otherwise very much have disputed, I cou'd not easily have imagin'd that these two Discourses had flow'd from One, and the same Principle, much less, that they had proceeded from the same Hand: I occasionally call them Sermons, and I think upon just Grounds, for if the first *Negatively* lost that Title was stil'd a Pamphlet, I think this may Affirmatively lose the Name of Speech, and be call'd a Sermon. Nay, I shall not be backward in giving it the Name of a *most excellent Sermon*: But then, it admits of a 2d. Construction, or Confirmation; *that it is really Genuine and Sincere*: For it is not easy for an impartial or tender Conscience to reconcile the different Turn of Expression, and the general tendency of Subject contain'd in them Both, and it is the more Surprising, in that the wide extreams of one another are so very Obvious, that they cannot but make a very sensible Impression on the least judicious Mind. The one seems inveterate Hot, and in many places, Terrible and Shocking; the other Calm, Sedate and moving, and like those soft and gentle Showers that succeed violent claps of Thunder.

The enquiry is therefore, as the Case has been lately stated, which is Nature and Principle, and which not? That is, which the Men, and which meaning? It wou'd be a great Reflection upon the Drs. Judgment to say, he did not consider what he said; and if he consider'd what he said, 'tis a Reflection on his Principles, that he did not avoid what was liable to give Offence. No wise Man cou'd be securely satisfied it wou'd not, and if it was only probable it might meet with such a Judgment, the most discreet and reasonable Part, was certainly to avoid it: I do not pretend to *Instruct* or *Correct*, I know it is neither Modest, nor Material what I shall say, but as it serves to support the Argument in hand:

Wou'd any Man designedly put himself in a Bear skin on purpose to be Baited? Or was there any other design by those frightful and terrible Expressions in his *St. Paul's Sermon*? (I might too

say

say his *Derby* Sermon, but I pass that over, the other affording sufficient Grounds for the Subject I am enter'd upon ) I dare believe there hardly was; then it must certainly be allow'd there was the force of *Nature* in the highest Degree, and consequently the Awe of Power and Punishment, that had calm'd and qualified his Judgment afterwards, for I will not be so uncharitable to call it Principle, such tender regard I have for the solemn Asseverations in his Speech; but how shall I, or any reasonable Man, that has lent an Ear to both these Discourses, be resolv'd which way to incline; for tho' it may seem a Trifle what I shall say here, yet it will be natural for other Men to imbibe the same Opinion, and take up the same Argument, and it may be, some of those who are to be his Judges; nay, 'tis more than probable it will happen so, and next to impossible it should not. This certainly makes it appear that it was a great Error, if not in Principle, yet in Judgment, why a sober and judicious Divine should put his Sermon into such a colouring of Words, as were capable of two Senses (which he owns p. 3 ) is the Thing, that rests now in the greatest Dispute, and which Interpretation 'tis most liable to, is what must bring him off, or on.

Besides, may we not easily conceive, that he cou'd not so far have forgot himself, as not to know before whom he was delivering such a Sermon; and if there was an Exception to One or Two, 'twas but a very weak and indifferent Excuse for committing a general Mistake: He must certainly admit them to be Men of great Zeal and Sobriety: Men unaffected with gilded and pompous Expressions, ( if it were for the sake of Eloquence only ) and therefore not to be pleas'd with such a Train of unintelligible Epithetes, tho' they had really proceeded from a simplicity of Doctrine upon any Emergency whatever, Nay, I dare almost be oblig'd to prove, if he had spoke with as much *Regard* and Moderation ( *I take his own Words, Page 6. viz, no ways misbecoming a good Subject, or betraying any want of Christian Moderation* ) in his Sermon at *St. Pauls*, as he has done in that at *Westminster*; that where he has gain'd one worthy or real Profelyte to his own Notion or profess'd Doctrine of the Church of *England*, he wou'd have gain'd Fifty who were wavering, and declining in their Principles, and who were not before capable of making a right Judgment thereof. For there is nothing so sweet and attractive, as the Power of soft and obliging Words; neither heighten'd with too much Vehemence on the one Side, or an unbecoming Levity on the other; so persuasive an Eloquence, has that gentle and peaceable Word Moderation; not ( I mean ) in the Modern, but Literal Acceptation of the Word, ( for I might as well say a *Moderate High Churchman*, as the Application is made of it now, when it is turn'd into a



kind of *Mock-Name*, or invidious Epithete of the Distinction of a Party, and us'd as a *Firebrand* or *Instrument* to be thrown with *Disdain* and *Enmity* at those that bear it; a most inhuman, unnatural, and barbarous *Toner* amongst us, under which this poor distracted Nation is destin'd to suffer. But certainly there is a better Use to be made of the Word; a *Moderation*, in *Principle* as well as in *Devotion*; a meek and compassionate *Spirit*, of which our blessed *Saviour* was a great *Example*; as it was the continual *Lesson* he always Taught: Whilst I am upon this Head, I cannot forbear observing by what *Trifling*, and indeed false Notions these Fires are kept burning, casting *Odiums* on, and *Villifying* one another from the heat of *Temper*, and prejudice of *Opinion*, and thence drawing *Parallels*, and *Inferences* which have not the least *Consonance* or *Agreement*; but all without *Order* or *Reason* kept alive and encourag'd; to speak particularly of the Heats and Divisions in the *Church*. One Side of which I was last speaking) is branded with *Republican* or *Forty One*, Principles; and the other, (as spiteful call'd *High Church*) with the no less odious Names of *Perkinites* and *Jacobites*, when O my Conscience (some few excepted on either Side) were they to examine one another impartially, there is no such frightful Notions or Exceptions between them, no just or reasonable Cause to keep them at Variance, but their own natural Heat, and inconsiderate *Rashness*; which seems to me, as if our Hearts were harden'd, and our Eyes blinded from seeing the great Danger and Errors we run into. Nor can I conclude this Point without summing up these unreasonable Differences into one general and impartial Sense, *v. z.* that not only the best Christians, but the best Subjects Her Majesty has, are the Persons who truly bear the following Denomination. Either your *Low Churchmen* (and even *Dissenter*) that is not tainted with *Republican*, or *Rebellious* Principles, or your *High Churchmen* so call'd that utie ly abjures the Pretender, and both Loves and Vindicates the *Protestant Succession* as settled by Act of Parliament: And now, how few is there, that will not with all the Zeal in the World lay hold of one of these Characters? Do not they meet? Do they not agree in substance? yet take 'em as they stand in the common Opinion, or miserable Curtelie, of their Country, and there is hardly two greater Enemies; and what an intolerable Injustice and Abuse is this to the Nation? and the more in that no Expedient can be found to cure it.

It may be observ'd by his Speech, that the Doctor has prudently and honestly laid Claim to one of these Characters, and I hope many others who have seen their Leaders leap the Hedge, will not refuse to follow: I dare say a Week ago a great many People, did not believe him so well, and so heartily affected to the present Government,

Government, or the Protestant succession, who now are almost of another Opinion; what a wonderful Turn is here of a sudden? and consequently, what a wonderful Train of Friends must the Doctor have drawn over to him? or rather what Pity 'tis he shou'd ever have given occasion to have rais'd himself up so many Enemies, even amongst those who had not only the greatest Insight into his Error, but the immediate Power to call it to Account? I hope it will Alleviate his Sentence thereto, but how they will relish this seeming Purity and Integrity of his 2d Sermon I cannot tell, but if he be plain and sincere, 'tis a greater Pity than I have mention'd, that so good a Subject, as he there professes himself to be, shou'd lye under so weighty a Sentence as he seems to have incurr'd; but the result of that is beyond my Title to Question.

Thus far I have gone by way of Answer, and I hope I have us'd no unbecoming Language; But the main Point rests yet, to reconcile those two Sermons, and by comparing some of the most Capital Passages in both, leave 'em to the Opinion of the Reader Himself, which he may easier judge of, when I have brought them so near together.

*Sermon.* How often must they be told, that the King himself solemnly Disclaim'd the least Imputation of Resistance in his Declaration; and that the Parliament Declar'd. That they set the Crown on his Head, upon no other Title, but of the Vacancy of the Throne? And did they not Unanimously condemn to the Flames, (as it justly Deserv'd) that Infamous Libel, that would have Pleaded the Title of Conquest! by which Resistance was suppos'd? So Tender were they of the Regal Rights, and so averle to intringe the least Title of Our Constitution! We see how ready these Incendaries are to take the least Umbrage, to charge their own Cursed Tenets on the Church of England, to Drive their Guilt upon it, and quit Scores with it for their Iniquity.

*Speech.* I am charg'd, my Lords, in the first Article, with having maintained, that the necessary Means us'd to bring about the late Happy Revolution, were Oious and Unjustifiable: In Proof of which, it has been urg'd, that I have in General Terms asserted the utter Illegality of Resistance to the Supreme Power, upon any Pretence whatsoever. My Lords, The Resistance in that Passage, by me condemn'd, is no where by me apply'd to the Revolution, nor is it applicable to the Case of the Revolution; the Supreme Power not being resisted.

Tho' he seems here to persist in his Assertion, that King James was not resisted at the time of Revolution, yet it is to be observ'd, that he has very much soften'd the Expression; and in this

this Point, I must confess he seems very unwilling to part with his avow'd and beloved Scheme of *Non-Resistance*. For if we closely regard and inspect into the matter, *That he applyed not the Resistance he there condemn'd to the Revolution*, and only meant (as he says p. 6.) *to instill the Principles of Loyalty and Obedience in his fellow Subjects*; I cannot be satisfied how he came to look so far back; as to quote the *Revolution*; or, to bring any Parallel, but that of a proper and absolute Obedience to Her Majesty, since the beginning of whole Reign, (unless the Mob of *Scotland*, and that lately at Home) no Body has offer'd to hold up their Fingers. But 'tis another great Point, whether there was any *Resistance* at the time of Revolution or no, else why do's he mention it, but to bring down and maintain his Assertion from the Date of those Days. I think there is nothing plainer than that King *James* was resisted, both in *England* and *Ireland*. I wou'd fain know if a Milcarriage had happen'd in that Expedition, after the *Prince* had Landed and was advanc'd to *Salisbury*, what wou'd have become of those Noble Persons who Assembled in his Behalf, particularly, the Duke of *Leeds* at *York*, and the late Duke of *D. von* at *Derby*; and whether King *James* wou'd not have call'd that Action *Resistance*, and Treason too?

But I am gone farther than I design'd, which is only to draw a Parallel of his two Sermons.

*Sermon.* These *False Brethren* in our Government, do not Singly, and in Private spread their Poyson, but (what is lamentable to be spoken) are suffer'd to combine into Bodies, and Seminaries, wherein Atheism, Deism, Trithemism, Socinianism, with all the Hellish Principles of Fanaticism, Regicide, and Anarchy, are openly Profess'd, and Taught, to Corrupt and Debauch the Youth of the Nation.

The old Leaven of their Forefathers is still Working in their Present Generation, and that this Traditional Poyson still remains in this brood of Vipers, to sting Us to Death, is sufficiently Visible from the Dangerous Encroachments They now make upon our Government, and the Treasonable Reflections They have Publish'd on her Majesty. God Bless Her! Whole Hereditary Right to the Throne. They have had the Impudence to Deny, and Cancel, to make Her a Creature of their own Power and that by the same Principles They plac'd a Crown upon Her, They tell Us They (that is the Mobb way) Re-assume it at their Pleasure. Nay, now they have advanced themselves from the Religious Liberty Our Gracious Sovereign has Indulg'd them, to Claim a Civil Right, as they Term it, and to Justle the Church out of Her Establishment, by Hoisting their Toleration into it's place; and to convince Us what alone will satisfy 'em, insolently Demand the  
Repeal



Repeal of the Corporation, and Test Acts, as an Ecclesiastical Usurpation, which indeed unport is the only Security the Church has to Depend upon, And which they have so far Eluded by their Abominable Hypocrisy, as have Undermin'd Her Foundations, and Indanger the Government, by filling it with it's Protels'd Enemies.

*Speech.* My Lords, Of any Favours to Dissenters, granted or intended by the Law. I have no where complain'd; of Toleration a Word unknown to our Laws, and implying, as I am informed, much more than our Law-givers designed, it I have said any thing offensive, I may hope, reasonably presume, that it will not be judg'd by your Lordships in any wise to reflect on that Exemption, which I have spoken of in Terms no Ways, I think, misbecoming a good Subject, or betraying any Want of Christian Moderation.

*Sermon.* Have they not ever since their first unhappy Plan always improv'd, and rise upon their demands in their Permission of the Government? insomuch that Queen *Elizabeth*, that was deluded by that perfidious Prelate the Tolleration of the Gevevian Discipline, found it such an Headstrong and encroaching Monster, that in eight Years, she foresaw it would endanger the Monarchy, as well as the Hierarchy: And like a Queen of true Resolution and pious Zeal for both, pronounced, That such were the restless-Spirits of that factious People, that no quiet was to be expected from them, till they were utterly suppress'd. Which, like a prudent Princess, we did by wholsom Severities, that the Crown for many Years sat easy and flourishing on her Head. And had her Successor, King *James* but follow'd her wise Politicks, his Son had never fall'n a Martyr to their Fury, nor any of his unhappy Offspring suffer'd thole Disastrous Calamities, which made the Royal Family one continu'd Sacrifice to their Malice.

*Speech.* As to Archbishop *Grindal*, tho' I may seem to have us'd some undue Asperity of Expression concerning him, yet I charg'd him with nothing but what I had good Grounds for, from our Historians: It hath been made appear to your Lordships, that, on the account of his Remissness in Church-Government, he liv'd and dy'd under the high Displeasure of Queen *Elizabeth*; and whether therefore he, or that Glorious Queen, shall bear the Blame of his Disgrace, and Sufferings, is with all Humility submitted to your Lordships. I think no one but will own that this is very judiciously and cunningly soften'd.

*Sermon.* And now we are under no Danger in those deplorable Circumstances. Must we lull our selves under this sad Repose, and in such a stupid, lethargick Security, Embrace our Ruin? when *Elisba* the great Prophet of God, was surrounded with an Host of Enemies, that fought for his Life, his blind Servant beheld

not

not the Peril his Master was in, till his Eyes were open'd by a Miracle, and he found himself in the midst of Horses and Chariots of Fire.

*I pray God we may be out of Danger, but we may remember the King's Person was voted to be so, at the same time that his Murtherers were conspiring his Death.*

Speech, My Lords, I neither have suggested, nor do in my Conscience believe that the Church is in the least Peril or Adversity, from her Majesty's Administration. So far am I from any such Thoughts, that I am entirely satisfied of her being a most affectionate Nursing Mother to it. But I hope, I may say, without Offence, that the Church may be in Peril from other Causes, without any Reflection upon Her Majesty's Government, or any Contradiction to her Royal Proclamation, and the Resolution of both Houses of Parliament, Four Years ago. If the Church be in Danger, when the Christian Religion is evidently so, I hope it will be thought no Crime, to say it has scarce ever been in greater Danger than it is now since Christ had the Church upon Earth. The Beginning of these 2 last Paragraphs seem to clash; and there is a very wide difference between saying at the same time that his Murtherers were conspiring his Death, and saying that it was done a year and half before: as he does in a following Paragraph.

Upon the whole, there seems a more plausible Countenance put upon the Matter than before, which is at least Some sign of Humility and Acknowledgment, and I hope that tho' they burn the Sermon, they will let the Speech be preserv'd, for if it has but one Face which I will not determine, which seems to be a very honest one.

F I N I S.



